

THE  
**DISSENTER'S**  
Sayings,

In Requital for  
**L'Estrange's Sayings.**

Published in  
Their Own Words,  
FOR THE  
**INFORMATION**  
OF THE  
**P E O P L E.**

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By Roger L'Estrange.

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LONDON,  
Printed for Henry Brome, at the Gun, in St. Paul's-  
Church-Yard, 1681.

ДІСЕНТЯРЯ

Баулис

Л. Риман

Історія відомих

Літературних

Філософських

Ідеїв та докт.

Інформація

о філософії

Ідеях

Історії філософії

Ідеїв та докт.

Ідеях



TO THE

# READER.

*Mong the Curiosities of This Latter Age, the Invention of Transmitting unto After-Times the Apothegms, and Sayings of Men Famous in their Generations, with a [He being Dead yet Speaketh] for the Motto; is, in my Opinion, not the least Considerable. This is the Sweet Oyntment that has Perfum'd the Memory of the Late Kings Judges, the Sufferers of the Kirk Militant, and the whole Band of Covenanted Martyrs, that have Finished their Testimony, on the wrong Side of the Pale. What a Comfort is it for a Man, in the Contemplation of his Future State, to say with the Reverend Mr. Baxter, (Saints Everlasting Rest, pag. 100.) Then shall ye be with Pym, and White, &c. Your Names shall be Chanted with Their Names, Your Sayings Recorded with Their Sayings, &c. This Dim may do well enough when a Man's Bones are laid, and his Head past Aking: But to see my Self Embalm'd*

## To the Reader.

before My Time, and Serenaded, with Mr. Roger L'Estrange's Sayings, with Brief Notes to prevent Misapprehensions, &c. It looks methinks like the Inviting a Man to his own Funeral: And in few Words, I was not so very Hasty, but I could have waited, till the Complement might have come on in due Season.

This is precisely the Seven and Thirtieth Cipit of This Kind, that I have Received, within less than Two Months, from the True Protestant Dissenters: Which truly I look upon but as so many empty Casks thrown out to divert me from sinking the Rotten Barque they are Engag'd in. These Learned Pieces, I know very well, are Compos'd, and Publish'd at the Charge, and for the Service of our Ignatian Society: So that I cannot pitch upon a more suitable way of Acknowledgment, than to Open SAYINGS to SAYINGS; the Dissenters Sayings to L'Estrange's Sayings, fairly and impartially Reported; and in such manner Digested, and Dispos'd, that the Reader shall find every Article of the Subject in Question, unanswerably Refuted by their Own Lips and Pens: Conscience Fighting against Conscience, Text against Text, Practice against Pretense; and the whole Meddling Party, from One End of the Controversy to the Other, laying violent Hands upon Themselves. So that there shall need no Other Plea for the Government, than the very Arguments of those that Contend so eagerly against it; Every Party still as it was Uppermost, serving it self

## To the Reader.

self of the Same Scriptures, and Weapons, against the Opposition of the Under-Schismaticks, which the Lawful Magistrate does employ for his own Support against the whole Body of the Schism.

In This Extract, or Collection, the Reader may phantize himself to be gotten into the Phanaticks Tyring-Room; where he sees all their Dresses, and Disguises; their Shifts of Masques, and Habits; their Change of Scenes; their Artificial Thunders, and False Fires; Nay, the very Buggs, and Devils, that they fright Fools and Children with, at a Distance, to be no more, Near hand, than Paint, and Canvas. You have here laid open to you, the Mystery of the Work; to the very Springs, and Wheels, that make the Motion Play; Their Deeds of Darkness brought to Light, their very Souls Expos'd; their Pleas and Consciences still varying with their Fortunes. Or, in One Word, You have here the Dissenters Picture to the Life, of their own Drawing.

Upon That Fruitless Conference at the Savoy, where His Majesty did all that was possible for Him to do, to Gratify the Importunities of an Ungrateful, and Insatiable Party, without Laying the Church, and the Crown at their Feet: (And the Treaty brake off (in effect) because the King would not part with the Rest) What did they do; but, instead of Submitting to some Accommodable Alterations in the Service-Book, (as was propounded) wholly Abolish the Liturgy of the Church, and Publish a

## To the Reader.

Directory of their Own; with Miserable Complaints,  
and Appeals to the People, that they could not prevail, so  
much as to be Heard.

How much are they beholden to Me then, for bringing  
them to the Fairest Hearing here that ever Men had; for  
they shall have their Own Choyce, (the Multitude) for  
their Judges, and They Themselves shall be allow'd to be  
their Own Advocates. And, in Truth, there will need  
no more; when every Man of them is both Plaintiff, and  
Defendent within Himself, and his own Right Hand a  
Witness against his Left.

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## POST-SCRIPT.

Just as I was burrying away this Sheet to the Press, out  
comes The Protestant Mercury, (If he had call-  
led it The Protestant Cheat, or Cuckold, a Bo-  
dy might have guess'd at the Authors of it, by Their  
Names.)

On April 3. (say They) Mr. L'Estrange thought fit  
to Take the Sacrament, at his Parish-Church; (St.Giles  
in the Fields) and was observed To whisper the  
Minister some time before he did Receive.  
But he would do well in his next Pamphlet, to tell those  
that still suspect him; how oft, and where, and when, he  
came to That Holy Table, in Sixteen Years Time before the  
Dis-

## To the Reader.

Discovery of the Popish Plot; and before he was Publicly question'd for being a Papist.

It is true that I Received the Blessed Sacrament, as above; and Whisper'd also to the Minister; (the Learned, and Reverend Dr. Sharp) and the very Words I Whispered were These. [So let God deal with Me, as I am Clear, not only of Popery, but of All the Things that have been Sworn against me, that look towards it.] Now, for the further Satisfaction of Knaves, and Fools, (for no other, that know Me, and my Circumstances, can pretend to suspect me) let them Ask Mr. Gatford, Minister of St. Dionis Backchurch, & a Worthy Divine, if I have not several times Received the Holy Sacraments from his Hand, and in my Parish-Church too; long, and late before the Discovery of the Popish Plot. To say nothing of Hundreds of other Witnesses that I could produce in my Justification, if the Triple League of Mercenary Libellers were worthy of it.

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AUTHO

# AUTHORITIES Cited in This WORK.

B Astwick,  
Burton.  
Jenkins,  
Junius Brutus.  
Baxter,  
Buchanan.  
Cafe,  
Mene Tekel.  
Knox,  
Burroughs.  
Marshall,  
*Poor Man's Cup.*  
Strickland,  
*Ius Populi.*  
Calamy,  
Goodwyn.  
Bond,  
Brooks.  
Manton,  
Saltmarsh.  
Love,  
Del.  
Herle,  
*Nonsuch Charles.*  
Cartwright,  
Fenner.  
Caryl,  
Faircloth.  
Owen,  
Gilby.  
Goodman,  
Cockaine.  
Bridges,

Simpson.  
Wards.  
Udal.  
Cross,  
Newcomen.  
Spurtoe,  
Salwey.  
Martin Junior,  
Snape.  
Holms,  
Edwards.  
Young,  
Gillespy.  
Evans,  
Robinson.  
Cosens,  
Perry.  
King,  
Kid.  
Mitchel,  
Guthery.  
Crab, (a Felt-maker.)  
Hobson, (a Taylor.)  
Mellish, (a Cobler.)  
Debman, (a Cooper.)  
Heath, (a Coller-maker.)  
Potter, (a Smith.)  
Durance, (a Wash-Ball-Man.)  
Green, (a Felt-maker.)  
Spencer (a Coach-man.)  
Rice, (a Tinker.)  
Field, (a Bodies-maker.)  
Crew, (a Taylor,) &c.

THE

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## Dissenters Sayings, &c.

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### §. 1. Of Toleration.

(A) **A** Toleration is against the Nature of *Reformation*; a *Reformation* and a *Toleration* are diametrically opposite. The *Apologists* in Petitioning for a *Toleration*, have not only broken the Covenant themselves, but they endeavour by all their Wit and Art to bring the Parliament and Kingdom into so great a guilt as the breach of This Solemn Covenant. *Edwards Antapologia*, Pag. 241. A *Toleration* of men in their *Errours*, this pretended Liberty of Conscience, is against the Judgement of the greatest Lights in the Church, both ancient and modern, Pag. 242.

(B) Doth it indeed belong to you only to look to the Civil Peace, and to let Religion, and Truth, and the Worship of God stand or fall, to their own Master? *Fight God, Fight Devil; Fight Christ, Fight Anti-Christ; Catch that Catch can*; you have nothing to do but to stand by, and look on. Say so then; Speak, out, publish it in your Declarations to the World, and let the People of *England* know, that it is the Right and Liberty to which the Subjects of *England* are born; that every man hold what he please, and publish and Preach what he holds: That it is the *Birth-Right* (as some would have it) of the *Free-born-People-of England*, every man to worship God according to his own Conscience; and to be of what Religion his own Conscience shall Dictate: Do so, and see (Fathers and Brethren) how long your Civil Peace will secure you, when Religion is destroy'd; how long it will be ere your Civil Peace be turned into Civil War! For no doubt, if this be once granted them, but they may in good time come to know also, (there be them that are instructing them even in these Principles too) that it is their *Birth-Right* to be freed from the Power of *Parliaments*, and from the Power of *Kings*; and to take up Arms against Both, when they shall not Vote and Act according to their Humours. *Liberty of Conscience* falsely so call'd may in good time emplove it self into.

## Dissenters Sayings,

into *Liberty of Estates*, and *Liberty of Houses*, and *Liberty of Wives*; and in a word, *Liberty of Perdition*, of *Souls*, and *Bodies*.

I hold it a Truer Point in Divinity, that *Errans Conscientia LIGANDA*, then *LIGAT*; but certainly the Devil in the *Conscience* may be, nay, must be bound. *Lightfoot Serm. to Com. Aug. 26. 1645. Pag. 30.*

Ye Servants of Christ, take heed of yielding to the Pretenses of *Conscience*; the Devil, not Christ, has his Throne There. *Hugh's Serm. to the Com. May 26. 1647. Pag. 34.*

(C) What? when we have so much appear'd against Popery and Superstition, shall we now begin to think of Indifferency and Toleration? Certainly it is but a sorry exchange of a *Bad Religion* for *None*. *Horton Serm. to the Lords, Dec. 30. 1646. Pa. 38.*

(D) Would These men that so highly defend Toleration, grant that Toleration (if they had power in their hands) to others, which they desire for themselves? I doubt it. The *Arrians* did sometimes seem as earnest Enemies to Persecution, as these men; yet when they had Authority on their side, they raised a Persecution against the *Orthodox*, more terrible then the *Heathen Emperours* against the *Christians*. *Cranfords Serm. before the Lord Mayor, Feb. 1. 1645. Pa. 11.*

(E) O let the Ministers therefore Oppose *Toleration* (as being that by which the Devil would at once lay a Foundation of his Kingdom to all Generations) witnelle against it in all places; possess the Magistrate of the Evil of it; yea, and the People too; shewing them how, if a Toleration were granted, they should never have Peace in their Families more; or ever after, have Command of Wives, Children, Servants, &c. Let's therefore fill all Preffes, cause all Pulpits to ring, and so possess Parliament, City, and the whole Kingdom against the Sects, and of the Evil of *Schism* and *Toleration*; that we may no more hear of a *Toleration*, nor of *Separated Churches*, being Hateful Names in the Church of God. *Amen, Amen, Ibid. Edwards Gangraea, Part. I. Pag. 84.*

(F) We

## Dissenters Sayings. 3

(F) We are bold to hint unto you these ensuing Reasons against the *Toleration of Independency* in this Church.

*First*, No such Toleration hath hitherto been established (so far as we know) in any Christian State, by the Civil Magistrate.

*Secondly*, Because some of them have solemnly profess'd, that they cannot suffer *Presbytery*: And answerable hereunto is their Practice in those places where *Independency* prevails.

(G) *Thirdly*, To grant to *Them*, and not to *Other Sectaries*, who are Free-born as well as They, and have done as good Service as they to the Publique (as they use to pleade) will be counted Injustice, and great Partiality: But to grant it unto all, will scarce be cleared from great Impiety.

(H) *Fourthly*, *Independency* is a *Schism*, &c. Now we judge, that no *Schism* is to be *Tolerated* in the Church. *1 Cor. 1.10. 1 Cor. 10.25. Rom. 6.17. with 1 Cor. 3.3. Gal. 5.20. Presbyt. Minist. Letter from Sion College, to the Assembly of Divines, Dec. 18. 1645.*

(I) Many Mischiefs will inevitably follow upon this *Toleration*, and that both to *Church* and *Common-wealth*.

*First*, To the *Church*: As 1. Cauleſſe and Unjust Revolts from our Ministry, and Congregations. 2. Our Peoples mindes will be troubled, and in danger to be subverted, as *Acts 15.24.* 3. Bitter heart-burning among Brethren will be fomented and perpetuated to posterity. 4. The Godly, Painful, Orthodox Ministers will be discouraged, and despised. 5. The life and power of Godliness will be eaten out by frivolous Disputes, and vain Janglings. 6. The whole Course of Religion in private Families will be interrupted and Undermined. 7. Reciprocal duties between persons of nearest and dearest Relation will be extremely violated. 8. All *other Sects* and *Heresies* in the Kingdom will be encourag'd to endeavour the like *Toleration*, and shelter themselves under the wings of *Independency*. 9. And the whole *Church of England*, in short time, will be swallow'd up with Destruction and Confusion.

(K) *Secondly*, To the *Common-wealth*; for it is much to be doubted left the Power of the Magistrate shoud not only be weaken'd, but even utterly overthrown, considering the Principles and Practises of *Independents*, together with their Compliance with *Other Sectaries* sufficiently known to be *Anti-Magistratical*, *Ibid.*

(L) It would lay the Foundation of Strife and Division in the Kingdom, to have Two ways of Church-Government. *Epistolary Discourse*, p.21. Printed by Order, 1644.

The Cities Humble Remonstrance and Petition of May 26. 1646. presses to have some speedy course taken for the suppressing of all private and Separated Congregations.

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### Notes upon §. 1..

**A** Toleration (A) is a Breach of Covenant; and against the Judgment of the Church. (B) Destrutive of Government, and (C) Religion. (D) They that ask it will never grant it. (E) The Devils Engine to Confound States, Families, and Souls. Separated Churches are not to be endured, (F) without President; and (G) never to be Pleas'd: (H) Intolerable; (I) Ruinous both to Church and (K) Common-wealth; and (L) the very Bone of Contention.

So that to desire a Toleration, is to Ask a thing which it were Impossible to Allow, and which they have sworn to hinder, all they can: A thing that sets up the Kingdom of Hell; without either President, or Profit: to the certain Ruine both of Church and State: And This, by their Own Confession, and Avow'd by their own Authority. This, as to the Thing it self: We shall now see it in the EFFECTS.

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### §. 2. The Fruits of a Toleration.

(A) **T**HIS is that *Diabolical Liberty* (*says Beza. Confess. Fid. Eccl. l.5. de fect. 44.*) which hath filled Polonia, and Transilvania with so many Plagues of Opinions.

Reader, that thou mayst discern the mischief of Ecclesiastical Anarchy, the monstrousness of the much-affected Toleration, and be warned to be wise to Sobriety, and fear, and suspect the pretended New Lights; I approve that this Treatise, discovering the Gangrene of so many strange Opinions, should be Imprinted. *James Cranfords License to the First Part of Edward's Gangrena.*

(B) You.

## Dissenters Sayings.

5

(B) You have most Noble Senators, done worthily against *Papists*, *Prelates* and *Scandalous Ministers*; in casting down *Images*, *Altars*, *Crucifixes*; throwing out *Ceremonies*, &c. but what have you done against other kindes of growing Evils; *Heresie*, *Schism*, *Disorder*; against *Seekers*, *Anabaptists*, *Antinomians*, *Brownists*, *Libertines*, and other Sects? You have destroy'd *Baal* and his Priests; but have you been zealous against *Golden Calves*, and the Priests of the Lowest of the People?—You have put down the Book of *Common-Prayer*, and there are many among Us that put down the *Scriptures*; flighting, yea, blaspheming them. You have broken down *Images* of the *Trinity*; *Christ*; *Virgin Mary*, *Apostles*; And we have those who overthrow the *Doctrine* of the *Trinity*: oppose the *Divinity* of *Christ*, speak evil of the *Virgin Mary*, slight the *Apostles*. You have cast out the *Bishops*, and their *Officers*; and we have many that cast down to the ground all *Ministers* in all the *Reformed Churches*. You have cast out *Ceremonies* in the *Sacraments*, as the *Crosse*, *Kneeling* at the *Lords Supper*; and we have many cast out the *Sacraments*, *Baptisme* and the *Lords Supper*.—The Sects have been growing upon us ever since the first year of your sitting, and have every year encreased more and more; things have been bad a great while, but this last year they are grown Intolerable. And if *Schism*, *Heresie* &c. be let alone, and rise proportionably for one year longer, we shall need no Cavaliers, nor Enemies, from without, to destroy us.  
*Ib. Epist. Ded. to the Lords and Commons.*

(C) The *Independent Churches*, like *Africa*, do breed and bring forth the Monsters of *Anabaptism*, *Antinomianism*, *Familism*, Nay that huge Monster, and old flying Serpent of the *Mortality of the Soul*.  
*Antilogia. P. 262.*

(D) As *John Baptist* wore a *Leathern Girdle*, So the *Doctrine* that he preach'd was *Leathern Doctrine*. *Saltmarsh's Serm. at the Bath.*

(E) The *Saints* are those that are now stiled *Anabaptists*, *Familists* *Antinomians*, *Independents*, *Sectaries*, &c.—The First party that rose against you, namely the *Prophane ones* of the Land, are fallen under you; and now there is another Party, *Formalists*, and *Carnal Gospellers* rising up against you, &c. *Del's Serm. to the General Officers Janne 7. 1646.*

(F) Shall

## Dissenters Sayings.

(F) Shall the Presbyterians, Orthodox, Godly Ministers be so cold, as to let *Anabaptism*, *Brownism*, *Antinomianism*, *Libertinism*, *Independency*, come in upon us, and sleep in a whole skin? *Gangren*. Par. 1. 91.

(G) When *Cartwright*, *Hildertham*, *Travers*, and many other gracious Divines, by the blessing of God upon their Great diligence, had undermined and well near overthrown the *Episcopal Sees*, and all the *Cathedral Ceremonies*; Incontinent the Generation of the Separatists did start up &c. [ *Bayly's Dissasive Pag. 12.* ]

(H) The famous City of *London* is become an *Amsterdam*; Separation from our Churches is Countenanc'd; Toleration is cry'd up; Authority lyeth asleep, &c. *Calamy's Serm. to the Lord Mayor*, Jan. 14. 1645. Pag. 3. Divisions, whether they be Ecclesiastical or Political, in *Kingdoms*, *Cities* or *Families* are Infallible Causes of Ruine to Kingdoms, Cities and Families. *Serm. to the Lords*, Dec. 25. 1642.

(I) Diversity of Religion, disjoyns and distractts the Minds of men, and is the Seminary of Perpetual Hatreds, Jealousies, Seditions, Wars, if any thing in the world be; and in a little time, either a Schism in the State begets a Schism in the Church, or a Schism in the Church begets a Schism in the State. &c. Once for all, it is the *Preservation and Reservation of Religion* which you have Covenanted to endeavour; and not a *Liberty of Opinion*, which will consist with neither. *Newcomen. Serm. to Parl. Sept. 12. 1644.*

(K) *Independents* the most Pharisaical, proud, envious, and malicious Sect that ever sprung up: (*Bastwick's Independency not Gods Ordinance*) Wild-geese, Old-geese, sticklers against Parliaments, and Presbytery; Fighters against God; Violaters of all the Laws of God and Nature; a company of Rats among Joyn'd-stools; not worthy to give guts to a Bear; Moon-calves, &c. *Id. Postscr. Pa. 12. 32. 34. 36. &c.*

(L) The Errors and Innovations under which we so much groan'd of Latter years, were but *Tolerabiles Ineptie*, tolerable Trifles, Childrens-Play, compar'd with these Damnable Doctrines, Doctrines of Devils, as the Apostle calls them: *Polygamy*, *Arbitrary Divorce*, *Mortality of the Soul*, *No Ministry*; *no Churches*;

## Dissenters Sayings.

7

*no Ordinances: no Scripture.* Yea the very Divinity of Christ, and the Holy Ghost question'd by some; denied by Others; and the very Foundation of all these layd in such a Schism of *boundless Liberty of Conscience, &c.* Serm. before the Commons, Aug. 22. 1645. Pag. 29.

(M) The Scriptures deny'd to be the word of God—Only of Human Authority—Insufficient, and Uncertain. *Edward's Gangrena.* Pag. 15.—God has a hand in, and is the Authour of the Sinfulness of his People. P. 16.—The Soul dies with the Body.—In the Unity of God there is not a Trinity of Persons.—Nor Three distinct Persons in the Divine Essence; but only Three Offices. Pag. 17.—That Christs human Nature is led with Original Sin.—That no man shall perish or go to Hell, for any Sin but Unbelief only. Pag. 18.—That men may be saved without Christ.—That there is no Original Sin in us; only *Adams* first sin was Original Sin. Pag. 20.—That the Doctrine of Repentance is a Soul-destroying Doctrine. Pag. 21. &c.

(N) A Minister in *Hertfordshire* bringing a place of Scripture against an *Anabaptist* which he could not Answer; said, *It was the Weakness of the Apostle*, and there he wanted the Spirit, Pag. 33. Part. 1.—Some of the Sectaryes Plead Miracles, Revelations, Visions, as Christs appearing to an *Anabaptist*, and forbidding her to baptize her Child, Pag. 58. And their dressing up a Cat, like a Childe, *Ibid.*

(O) One *Cozens* of *Rochester* in Kent, sayd, that *Jesus Christ was a Bastard*; and that if he were upon the earth again, he would be ashamed of *many things he then did*. *Ibid.* Pag. 105.

Oh Lord! Thine Honour is now at stake; for now, O Lord, Antichrist hath drawn his sword against thy Christ; and if our Enemies prevail, thou wilt lose thine Honour. *Strickland at Southampton,* Jun. 9. 1643.

If thou dost not finish the good Work which thou hast begun, in the Reformation of the Church, thou wilt shew thy self to be the God of Confusion: and such a one, as by Cunning Stratagem hast contrived the Destruction of thine own Children. [ *Crosse at St. Mildred's in the Counter, July 6.* ]

O God, O God! Many are the hands lift up against us; But there is *one God*: It is Thou thy self, O Father, who doest us more Mischief.

## Dissenters, Sayings.

Mischief then them all. [ *Robinson at Southhampt. Aug. 25.* ]

O Lord! when wilt thou take a Chair, and sit amongst the House of Peers? When, O God; When (I say) wilt thou Vote amongst the Honourable Commons? Thine own Commons, who are so Zealous for thine Honour? [ *Evans of St. Clemens.* ]

I say, This is Gods Cause; and if our God hath any Cause, This is It. And if This be not Gods Cause, then *God is no God for me; but the Devil is Got up into Heaven.* [ *Bond, at the Savoy.* ]

As I am a Faithfull Sinner, Neighbours, This is my mornings draught. *Here's to you all.* [ *Isaack Massy at Uppingham in Rutl. giving the Communion on Easter-day, 1644. drinking off the whole Cup.* ] See *A short View of the Late Troubles in England, Chap 43.*

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## Painfull and Laborious Preachers.

(P) *Samuel Fulcher an Egg-man Re-baptiz'd by Crabb a Felt-maker : Gangrene Part. 2. Pag. 9.*

(Q) *Paul Hobson a Preaching-Taylor : Gangrene Part. 2. P. 18. Green the Felt-maker. Pag. 248. Part 3. Spencer a Coachman. 249. Potter a Smith, Pag. 96. John Durance a Washall-maker, Ibid. Andrew Debman an Anabaptist-Cooper. Pag. 88. ( all Preachers : ) and four famous Preachers more in Hertfordshire, Viz. Heath the Coller-maker of Watton, Rice the Tinker of Aston, Field the Bodyes-maker of Hertford. Crew the Taylor of Stevenage. A Shoo-maker-Preacher, &c. Part. 3. P. 81.*

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## Notes upon §.2.

**T**oleration was (A) the destruction of Poland, and Transilvania: (B. C. D. E. F. G. H. I. K. L. M.) and the Mother and Nurse of all Heresies (N) and (O &c.) Prophaneness, Blasphemy, and Imposture. (P. Q.) Introducing Mechaniques into the work of the Ministry.

Take (in one Word now) the Steps of the whole Proceeding. The First Effort upon the Government was made in the Name of the Dissenters in General; for Liberty of Conscience. So soon as the Presbyterians

## Dissenters Sayings.

ans had gotten the Power into their hands, they presently set up for an Uniformity: opposing a Toleration, with all their Might (as in the First Section) foreseeing, and predicting the Monstrous Opinions and Confusions which it would Infallibly produce.

They shew us in the Second Section (upon Experiment) that they were true Prophets; and that all the Evils they foretold us, came accordingly to passe: So that (in short) under pretence of Tender Consciences they dissolved the Established Government; and by the help of that Pretext got themselves into the Saddle. No sooner was the Presbyterian Mounted, but he, without any more to do, bent all his Force immediately to the Erecting of an Inexorable and Rigorous Uniformity: Wisely considering, that the same Trick that they had put upon Episcopacy, would most Infallibly (if not prevented) be the Ruine of the Presbytery too; or of any Government upon the face of the Earth.

Now take Notice, Good People, that in Asking a Toleration, they Ask, what they judge Unsafe, and Unlawful to Allow. They Ask, what they Know, and Declare, will be our Undoing: With what Equity, Reason, Conscience, or Designe, be you the Judges.

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## S.3. The Dissenters Harmony among themselves.

Pres. **T**He Sectaries agree with Julian the Apostate, [Gangr. P. 14.] The Sectaries are Libertines and Atheists, [P. 185.] Uncleans, Incestions, [Pa. 187.] Drunkards, [P. 190.] Sabbath-Breakers, Deceivers, [Fa. 191.] Guilty of gross Lying, Slanderizing, Faggiting, falsifying their words and promises; guilty of excessive Pride and Boasting, [Pa. 192.] Of infufferable Insolences, horrible Affronts to Authority; and of strange Outrages, [Pa. 194.] There never was a more Hypocritical, false, dissembling Generation in England, than many of the Grandees of our Sectaries. They encourage, protect, and cry up for Saints, Sons of Belial, and the vilest of men. [P. 240. Gang. 2. pa. 1646.]

Ind. Presbytery is Babylon, Egypt, a Lamb of Antichrist, a Tyrannical Lordly Government; a worse bondage then that under the Bishops [Mastia Echo] [and Buttons Conformity Deformity] worse then either Egypt, or Babylon. The Spirit (1645.) of that Ten-horned Beast is now making War with the Lamb — whose Word is Reformation, and this under a fair Colour of a COVENANT, &c. The Mystery of

*of Iniquity, the Mother of all Mischief, the Cause of all our present Calamities, &c. Epist. Ded. to the Lord-Mayor of London.*

*Pr. The Northamptonshire Addressers to Richard Cromwell desire he would shew Tendernesse toward the name of God, against the Bold Blasphemers of his Magistracy, Defamers of his Sacred Ordinances, Seducers from Truth, Corrupters of his Worship; and then, that he would Exercise Just Severity against Despisers of Dignityes, and Revilers of Authority; whose Unhallow'd Tongues set on fire from Hell, spare not to flash out their Inholent Reproaches, and Impious Execrations against his FATHERS SEPULCHER, and his OWN THRONE.*

*Ind. The Lord Liveth, who hath brought us from the Romish Papacy, which is Spiritually, Egypt, by a mighty Deliverance, and manifold Preservations &c. Out of the Scotch Tyranny, and Scotch Presbytery, which came like a Tempest from the NORTH, &c. From this bloody Design of the Egyptian Papacy; from the black Plots, and bloody Powers of the Northern Presbytery. Sterry Serm. before the Parliament. Nov. 5. 1651. Pag. 7.*

*Pr. O how like is John Lilburn to John a Leyden; as if he had been spit out of his mouth! Dell to Tho. Muncer.—O how like are our Sectaries to the old Anabaptists in Germany! Gangren. Part. 3. Pag. 262.*

*Ind. The Covenant's Impossible to be kept, and the makers of it have run into Wilfull Perjury. This makebate, Persecuting, Soul-destroying, England-Dividing, and Undoing Covenant. [Lillburns England's Birth-right]—To violate an Abominable and accursed Oath out of Conscience unto God; ( Says J. Goodwyn 12 Cautions P. 4. Speaking of the Covenant) is a Holy, and a Blessed Perjury.*

*Pr. A putredinous Vermin of bold Schismaticks and frantick Sectaries, &c. forsaking our Assemblyes as Babylonish, Antichristian. Burgess Serm. to the Commons. Nov. 5. 1641. Pag. 60.*

*Ind. The Three-formed Presbytery consisting of three Kinds, Pastors, Teachers, and Elders, is not Gods Ordinance; but Antichristian. Smiths Differences, Pag. 4.*

*Pr. These.*

## Dissenters Sayings.

Pr. These detestable Sectaries! the Plague of Heresies among us; and we have no power to keep the Sick from the Whole. The Wolves that were wont to ly in the Woods are come into our sheep-folds, and Roar in the Holy Congregations. *Page's Heresiography*, P. 37. Printed 1648.

Ind. The Assembly is Antichristian, Romish, Bloody, the *Plagues and Pests of the Kingdom*, Baals Priests, Diviners, Southsayers, with Two Horns like a Lamb, but a Mouth like a Dragon. [ *Gangrena* 3. Part Pag. 230. ] — Infatiable Hirelings, Gehazi's Cheaters, Pulpited Divines, *Distributors of Sundays Doles*, Simonious, Decimating Clergy, Common Incendiaryes. [ Lond. Minist. Seal. Exhort. P. 21. 1660. ]

Pres. Since the Suspension of our Church-Government every one that listeth turgeth Preacher. As *Shoemakers, Coblers, Button-makers, Hostlers, &c.* [ *Page's Heresiograph. Ded.* ]

Ind. The National Covenant is a double fac'd Covenant, the greatest Makebate, and snare that ever the Devil, and the Clergy his Agents, cast in amongst honest men in Eng<sup>land</sup>, in our Age. [ *Londons Liberty in Chains*. P. 42. ]

Pr. Was there ever in our times, a Generation of greater Self-seekers, Boasters, proud Blasphemers, Covenant-breakers, Unthankfull, Makebates, Heady, Despisers of those who are good, Mockers and Scoffers, Walking after their own ungodly Lusts, Despisers of Dominions, and speakers evil of Dignities, having a Form of Godlyneffe, but denying the Power thereof, ( and so in the rest ) then our Sectaryes ? *Gangrena*. Part. 3. 257.

Ind. The Seed of God in This Nation has had Two Capital Enemies, the Romish Papacy, and the Scottish Presbytery. [ *Sterry's England's Deliverance*, Pag. 7. ] The Black-bird Divines, *The Assembly Swinherds* [ *A Ballad called, The Prophesie of the Swinherds Destruiction, To the Tune of The Merry Soldier, Or, The Jovial Tinker.* ]

### Notes upon §. 3.

T hose Conscientious and well-measing People that measure other mens hearts by their Own, and are consequently the more liable to be imposed upon.

upon under Errors and Preventions of Zeal, and Religion: Those People (I say) should do well to consult the Reasons of things, as well as their Appearances; which in many doubtful and dangerous Cases, would either guide them to a right Resolution, or to the avoidance of an Inconveniencie, upon Judgement, and Consideration.

The Uniting of Protestant Dissenters has a face of great Piety, and Goodwill; and is in undoubtably prouided by many Godly people, out of a wary Charitable, and Christian intention. And whether it be Safe, Expedient, Practicable, or not; the very Inclination to the doing of the thing, is a Virtue. But a man would think himself verie in common Prudence; First, What the Parties are that pretend to This Union; Secondly, Their Temper: and Thirdly, whether it be possible to Unite them, or Not. If These be reasonable Enquiries, nothing can be farrer then to Refuse them out of their own Mauers.

1. The two predominant Parties (you see) are Presbyterians and Independents; All the Other Sects, being only Independency in Fractions. 2. Observe their Temper, and try if you can Reconcile their Revoltings, with their Scruples; Their Implacable Aversion, One to the Other, with their Conjunct Importunitiess for Indulgence to Both. 3. How is it possible to unite those people under a Bond of Conscience, that upon the very score of Conscience declare themselves to be mortal, and Inconciliable Enemies.

#### S.4. The Dissenters behaviour toward the Government, and First, the Clergy.

**A** Rchbishops and Bishops, are Unlawful, Unnatural, False, and Bastardly Governours of the Churcch, and the Ordinances of the Devil, peccyPopes, peccy Anti-christs, like Incarnate Devils, Cogging Cowzening Knaves; they will be like Dogs. Proud, Popish, Bitchingous, Frophane, Poultry, Pecculent, Pernicious Prelates and Bishoppes; Impudent, Shameless, wanton-sac'd; Butchers, Herse-leashes, Rubbishes, Wolves, Simoniacs, Persecutors, Sowers of Sedition. Their Antichristian Courts are the Synagogues of Satan. The Beelzebul of Canterbury, the Canterbury Caiaphas, Esau, a monstrous Anti-christian Pope, &c. Most of the Ministers, are Popish Priests, Monks, Fryars, Alehouse-haunters, Drunkards & Doits, Hogs, Dogs, Wolves, Foxes, Simoniacs, Usurers, Proctors of Anti-christ's Inventions; Popish Campion, Bafing, Neutrals, desperate and forlorn Atheists; a Carded,

sed, Uncircumcised, and Murthering Generation; a Troop of bloody Soul-Murthers, and Sacrilegious Church-Robbers. *An Anti-Christ*: Rags shall make him a Priest, be he never such a Dolt, or a Villain. *Sir Bancroft's dangerous Position*, Lib. 2. Chap. 1. 2. & 3. 1. 2. *with the Authorities*.

The Kings Clergy were Croaking Frogs that came out of the Mouth of the Dragon, out of the Mouth of the Beast, and the False Prophet: The Spirits of Devils which go forth unto the Kings of the Earth, to gather them to battle. *Wilford Serm. to Parl. Sept. 28. 1642*  
Printed by Order.

The Cathedrals are a Nest and Cage of all Unclean-Birds, a Harbour of dumb dogs, a Crew of Ale-swilling Singing-Men, offering daily near the Holy Table the blinde Whelps of an ignorant Devotion, &c.—the Prelatical Hog-sty. Bridges.

*Idols, Idle Shepherds, Dumb Dogs*, that cannot bark, (unless it were at the Flock of Christ,) and so they learned of their Masters both to look and *bite* too. *Greedy Dogs* that could never have enough; that did tear out the Loyns and Bowels of their own people for *Gains*. Sweating, Drunken, Unclean Priests, that taught nothing but Rebellion in Israel, and caused people to abhor the Sacrifice of the Lord: *Arminians, Papists, Independents, Vile Wretches*; Such as had *Job* been alive, he would not have set with the *Dogs of his Flock*. Who lay brought in These? Did not Prelacy? A Generation of men they were that never had a *Vote for Jesus Christ*. Yea, what hath poyson'd and adulterated Religion in all these branches; and hath let in Popery, and Romishnesse upon the Kingdom like a Flood, for the rising of their own Poppy and Greatness, but Prelacy? Look into their Families, and they were for the most part the vilest in the Diocese; a very Nest of Unclean Birds. In their Courts and Consistories, you would have thought you had been in *Catiphar-Hall*, where no other Trade was driven, but the Crucifying of Christ in his Members. *Cates Serm. at Millstreet, Sept. 30. 1643. Pag. 45, 46, 47.*

How the Preaching of the Preaching of Christ did soorch and blast these Cathedral Priests, that this hollow'd Generation of Scribes and Pharisees; and perfected their Rebellion into that unpardonable sin against the Holy Ghost. [*Cate on Ezra 10. 2, 3. P. 33.*]

The Plastering or palliating of these Rotten Members [Bishops] will be a greater dishonour to the Nation and Church, then their cutting off; and the Personal Acts of these Sons of Belial, being conniv'd at, become National sins. [*Smytymnu Red. 1660. P. 58.*

These

These Ecclesiastical Officers, Ceremonies, and Discipline, are set by by the Pope, and are an Appendix or *Tool* of Antichrist. [Dr. Hobart Serm. 1641. P. 33.]

\* This Prelacy in the Article ; this many-headed Monster of Arch-Bishops, Bishops, Chancellors, Commissaries, Deans, Deans and Chaplains, Arch-Deacons, and all other Ecclesiastical Officers depending on that Hierarchy ; This is the Beast wherewith we fight in this Covenant, -- Thy Mother Papacy shall be made Childeleis among Harlots, your Diocesses Bishoplets, and your Sees Lordless, and your places shall know you no more, *Cate. ubi supra. Pa. 50. 51.*

Prelacy (that whelp) hath learned this Policy of its Mother Papacy (that Lewes) &c. *Ibid. P. 64.*

We lack a right Government of the Church ; Instead of the Ordinance of God in the Government of his Church, the merchandize of shameless Babylon is maintain'd. The Government now used by Arch-bishops, Bishops, &c. is both Antichristian and devilish. *Rome* is come home to her Gates; *Antichrist* reigneth amongst us. The Established Government of the Church is Traiterous against the Majesty of Jesus Christ. It confirmeth the Popes Supremacy; It is assured; It is an Unlawful, a False, a Bastardly Government. They must needs be not only Traitors to God and his Word, but also Enemies unto her Majesty and the Land, that defend the Establish'd Government of the Church to be Lawful. [ *Dangerous Pos. Lib. 2. Cap. 4.* See the References.

Christ's Religion is fondly patcht with the Popes ; The Communion-Book is an imperfect Book, cull'd and pick'd out of that Popish dung-hill the *Portuyle* and Mass-book. The Sacraments are wickedly mangled and profan'd. They eat not the Lords Supper, but play a Pageant of their own, to blind the people. Their Pomps, Rites, Laws and Traditions, are Antichristian, Carnal, Beggarly, Popish Fooleries; Romish Reliques, and Rags of Antichrist, Dregs and Remnants of Transform'd Popery. Pharisical outward Faces and Vizards, Remnants of Romish Antichrist, known Liveries of Antichrist; a cursed Leaven of a cursed, blasphemous Priesthood; Cursed Patches of Popery and Idolatry; they are worse then Lousy, &c. [ *Dan. Pos. L. 2. cap. 9.* ]

The Dragon of the Bishops Service-book brake its Neck before this Ark of the Covenant, [ *Ibid. P. 66.* ]

Notes on §. 4.

**L**et the Reader lay his hand upon his Heart here, and ask himself. Is This pretended Tenderness of Christianity the State of the Gospel, or no? Is it the Language of the Disciples of Jesus Christ? Can these People really have an Evangelical Compassion for their Brethren, and at the same time fly thus in the face of Dignities, and treat their Superiors at this outragous rate? Have we so learn'd Christ, as to make Scurrility and Railing the Badge of our Profession? They would be thought to supplicate all this while for Gentleness and Compassion: And is this the way to obtain it, by a Practice, that is almost sufficient to turn Mercy it self into Indignation? But alas! their busines is not to procure Favour from the Government, but to expose it to Reproach. And all this clutter about the Clergy is only to render them Odious and Contemptible to the People. Pray'e take notice once again. The fires of their Charge upon the Church is only to move the multitude against it, as a Frame of Constitution that is Antichristian and Popish: And yet, pray mark it, they do in the same breath, offer Proposals of being United into that Ecclesiastical Popish State; Which brings the matter unavoidably to this Issue; either that they do, against their Consciences, cast that scandal upon the Church for the Advancement of some Other Design; or else, by desiring this Union, they do acknowledge themselves willing to be Incorporate into a Popish Constitution. But this Bustle about the Church, you shall see, has a furthir Prospect: For these People have the Faculty of handling Religious Matters, in order to Political as well as of hooking in Temporal Matters, in order to Spiritualls.

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§. 5. The Dissenters Behaviour towards the Civil Government.

(A) **T**He King, the Nobles, and the Prelates, are sure the Murderers of Christ—O People, I will be silent! Speak People, and tell me what good the King has done since his *Home coming*. [M.Welsh at Sanchil in Carris at a Conventicle.] And at another Conventicle, thus. I am confident, that God will yet assert the Cause of Pentland-hills, in spite of the Curates, and their Masters, the Prelates; and in spite of the Prelates, and their Master the King; and in spite of the King, and his Master the Devil. [Ravillac Redivivus, Pa.45.]

(B) Her Majesty and State do maim and deform the Body of Christ, and so bid God to battel against them, &c. By the same authority that the Queen appoints the apparel now appointed to the Ministers.

Ministers, she may command any piece of Popery, so she name it Policy, &c. — The Servants of God are persecuted under her. — That Excommunication should not be exercis'd against Princes, I utterly dislike. [Dan. Pos. L. 2. C. 3. Carrwrights Reply, Par. 2.]

(C) The State is bewt it self not upright, alledge the Parliament what it will. — It shall be easier for Sodom and Gomorrah in the day of Judgment, than for such a Court. — There shall not be a man of their ied that shall prosper, be a Parliament-man, or bear Rule in England aby more. — None ever defended this Hierarchy of Bishops to be lawful, but Papists, and such as were infected with Papish Errors. — All the Newgates and Oldgates, yea, and all the Tyburns in England are too little for such rath and presumptuous Heads, that will not give God leave to Rule, but will take the Sceptre out of his hands. — I do fear that many of the forwardest Enemies of Reformation are not the backwardest Friends that the King of Spain has in England at this day. [Dan. Pos. L. 2. C. 6.]

(D) As long as you maintain these cursed Acts of 1584. the Tannya of Bishops, &c. you are a Persecutor. [Dan. Pos. L 1. cap. 6.]

(E) The Magistracy and Ministry walk hand in hand, in the contempt of True Religion. — The Laws maintaining the Archbishops are no more to be accounted of then the Laws maintaining the Stewards. — Impiety is suffer'd to bear sway against the Majesty of God, and that by Law and Authority. — As great Indignities offer'd to Jesus Christ in committing his Church unto the Government of the Common Law, as can be by mean Hirelings unto a King. [Ibid. l. 2. cap. 8.]

Come hither, ye Malignant Athiests, come hither; gnash your teeth, and let their eyes rot in their holes. [Bondes to the Commons, Oct. 8. 1645. Pa. 5.]

(F) The Kings of the Earth have given their power to Antichrist: How have they earn'd their Titles; *Eldest Son of the Church*; *the Catholicque, and most Christian King*; *DEFENDER OF THE FAITH*. — Do not the Kings of all these Nations stand up in the room of their Progenitors, with the same implacable Enmity to the Power of the Gospel? [Dr. Owen Felt Serm. Apr. 19. 1649. Pa. 22.]

There was Corruption both in Church and Common-wealth. Idols were set up in Dan and Bethel, i.e. in the places of Judgment, and in the House of God, [Burrroughs on Isa. 66. v. 10. Pa. 37.]

The greatest blow that ever was given to Antichristian Goyernment, is that which Now it hath had. Babylon is so fallen, as it shall never rise again. [Burrroughs on Isa. 66. 10. Pa. 44.]

(G) What

G. O Worm! Darst thou be so Impudent to put thy self in Gods Stead; to meddle with Mens Consciences, and Lord it in Religious Concerns? [Gods Loud Call, Pag. 17. 1661.]

H. What hope that the Reformed Religion will be protected and maintained by the Son, which was so irreligiously betray'd by the Father? [Plain English, 1660. Pag. 2.]

I. C. S. the Son of that Murtherer, is proclaimed King of England; whose Throne of Iniquity is built on the Blood of precious Saints and Martyrs. [Door of Hope, Pag. 1. 1660.]

— The Murtherers of our Saviour were less Guilty than That Prince. [Case of King Charles, 1648.] .

K. Let Justice and Reason blush, and Traytors and Murtherers, Parricides and Patricides, put on White Garments, and rejoice as Innocent Ones, if This Man (*the Late King*) should escape the Hands of Justice and Punishment. [English Translation of the Scottish Declaration, Pag. 12. 1650.]

L. *Charles the Second*, The Son of a Bloody Father; Heir to an Entail'd Curse, more certain than to his Kingdom; Train'd up in Blood; and One that never suck'd in any other Principles but *Prerogative*, and *Tyranny*. [Ibid. Pag. 23.]

M. *Charles the First* rather chose to submit to the Justice of an Ax in a Hangman's Hand, than to sway a Scepter with Equity. [None-such Charles, Pag. 167.]

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Notes on Sect. 5.

Y  
OU have here (A) the Strain and Spirit of a True Covenanting-Brother. And they all sing the same Note: For they do not only Abjure the Government, but they Abjure Repentance too; swearing never to make Defection to the Contrary Part; But all the Days of their Lives, Zealously and Constantly continue therein against

D

All

All Opposition ; and promote the same accordingly to their Power, against all Lets and Impediments whatsoever.

In (B) you find the Petitioner for Indulgence Excommunicating his Sovereign.

The Paraphrase of (C) is according to the Stile of This Age, only crying, No Tory, No Courtier, at an Election ; the branding of Honest Men with being Popishly affected ; and be that will not run Riot with the Rabble is made a Pensioner of France.

[D. and E.] Complaining of Persecution. In (F.) you see what work the Doctor makes with the Defender of the Faith. [G H. I.K.L.] are as so many Daggers in the Heart of Sovereignty it self. But it is according to the Principles of the True Protestants of Munster, that still begin with Religion, and end with Treason. Pray say if it be not a thousand pities now, after all these Complements upon His Sacred Majesty, and His Blessed Father, that these High-flown Dissenters should not be taken into the Government ? When these People set up for Pillars of the Church, it were a kind of Injustice not to Allow the Kings Judges to put in too for Ministers of State.

### Sect. 6. The Presbyterians Opinion of the Covenant.

1. BE astonished, O Heavens ! and tremble, O Earth ! Let the Sun it self be cloath'd in Blackness at this so horrid an Impiety ! What ! Abjure such a Covenant ? A Covenant so solemnly taken ! A Covenant, for the Matter of it, so Religious ! so Holy ! &c. — And must This Covenant be Abjur'd now ? This Covenant ! Is not God's Own Word, and God Himself too after a fort Abjured in That Act, whoever are guilty of it ? &c. — The Highest of all Crimes imaginable, a Crime that murthers Conscience, that murthers Souls, that murthers Religion it self ; a Crime against the First Table ! most immediately against the Sovereign God ; and the greatest of that Nature that Men can be guilty of. [Speeches of the three Regicides, Pag. 5. and 6.

2. The

The Cause (says Barkstead) lies in the Bosom of Christ, and as sure as Christ rose, the Cause will rise again. [Ibid. Pag. 16.]

I die cleaving to all those Oaths, Vows, and Protestations that were imposed by the Two Houses of Parliament, as owning them, and dying with my Judgment for them. [Love's Tryal, Printed Aug. 1652.]

The convincing Demonstration, that [there lies no Obligation on me, or any other Person, from the Oath commonly call'd The Solemn League and Covenant] is a Knot cut by the Sword of Authority, while it cannot be loosed by Religious Reason. [Short Survey of the Grand Case, Pag. 23. 1663.]

O the Burning of the Covenant in England, and the Causes of Wrath in Scotland, shall certainly be follow'd with such a Fine, and Fierceness of Indignation, as shall make Authors, Actors, Abettors, and Rejoycers thereat, know what it is to give such an open defiance to the Almighty. A Covenant Burnt; and Burnt by Authority; in the sight of Heaven, with such Hell-black Solemnities, where the great God is altera pars contrabens, for Reformation of Religion according to his Word; and Righteousness in walking before him; is such a Sin, as may make every Soul to tremble at the forethoughts of what God will do; for vindicating his Glory from that Contempt thereby cast upon him. — I wish that the Burning of that City into Ashes where that Covenant was Burnt, together with that None-such Plague and War, may make them take warning ere it be too late, who did this Wickedness. — O England, England; I fear, I fear thy Woe hasteneth; the Wrath of God is upon the Wing against thee, both for breach of Covenant, and wiping thy mouth as if thou hadst done nothing amiss! Thou hast stood, and seen thy Brothers Day; Alas, for thy Day, when Others shall stand aloof from thee, for fear of sharing in thy Judgments! [Poor Mans Cup, &c. Pag. 19.]

We shall not, nor cannot enter upon the particular Declaration of that Grace, Constancy and Courage, by which the Lords Faithful Witnesses were sustein'd, and did bear Testimony to the Word of his Truth, the Holy Covenant, and the Cause and Work of God. [Napthali, Pag. 162.]

I bear my Witness unto the National Covenant of Scotland, and *Solemn League and Covenant* betwixt the Three Kingdoms of Scotland, England, and Ireland. These Sacred, Solemn, Publicke Oaths of God, I believe, can be loosed nor dispensed with by no Person or Power upon Earth. [Napthali, Pag. 207.]

I bear my Witness and Testimony to the Doctrine, Worship, Discipline and Government of the Church of Scotland, by *Kirk-Sessions, Presbyteries, Synods, and General Assemblies*. Popery and Prelacy, and all the Trumpery of Service and Ceremonies that wait upon them, I do abhor. I do bear my Witness unto the National Covenant of Scotland, and *Solemn League and Covenant*, &c. [The Testimony of James Guthrie, Minister, at his Death at Edinburgh, June 1. 1661. — And so of every Man of the Party that Dy'd for the Rebellion in Scotland.

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### Notes on Sect. 6.

**B**T *This Covenant was designed the Subversion of the Government; and by the force of This Covenant it was accomplish'd. They do all of them assert the Obligation of it to the very Death; and by virtue of This Covenant it is, that they have Confederated afresh, in Scotland, to murther the King and all that serve under Him. Now if This be their Principle, let any Man consider the Consequence of admitting any Unrenouncing Covenanter, by an Act of Special Grace, into the Government; after so full a Proof and Exposition of the Meaning of That Covenant; and so frank a Declaration of their Resolution to make it good.*

Sect. 7. *Dissenters Liberty of Conscience.*

The Scots did not only resolve to take the Covenant themselves, but enjoyn'd it throughout the whole Kingdom. *Sir Harry Vane's Speech at a Common Hall, Octob. 27. 1643. Page 4.* [ — They enjoyned it upon the Penalties, that thole that shoud not take it, or should defer it, should be esteem'd Enemies to Religion, to his Majesties Honor, and to the good of the Two Kingdoms; that they should have all their Rents and Profits Confiscate: That they should brook nor enjoy any Office, or-Benefit in that Kingdom; that they should be cited to the next Parliament, to Answer the not taking of it; and to be proceeded with there as Enemies to the State, and to Religion; and to receive such farther Punishment, as by the King and Parliament should be put upon them [ *Ibid. Page 5.* ] — And that particular account shall be taken by the severall Presbyteryes, of all who shall refuse, or shift to swear, and subscribe; and that they be proceeded against with the Censures of the Church, as enemies to the Preservation and Propagation of Religion. [ *S. Marshall, Ib. Page 11.* ]

We give now Publick Warning to all Neuters, to rest no longer upon their Neutralitie, but that they address themselves speedily to take the Covenant, and joyn with all their power in the Defence of This Cause against the Common Enemy, &c. Otherwise we do declare them to be publick Enemies, to their Religion and Country; and that they are to be censur'd and punish'd as professed Adversaries, and Malignants. [ *Declaration of England and Scotland, Jan. 30. 1643.* ]

If any Person or Persons whatsoever shall at any time or times hereafter, use or cause the aforesaid Book of *Common Prayer*, to be used in any Church, Chappel, or Publick Place of Worship, or in any private place or Family within the Kingdom of *England*, or the Dominion of *Wales*, or Port and Town of *Berwick*; every such Person so offending therein shall, for the

First

First Offence, pay the sum of Five Pounds of Lawful English Money. For the Second Offence Ten Pounds; and for the Third shall suffer one whole years Imprisonment, without Bail or Mainprize. [Ordinance of Parliament, Aug. 23. 1645. for putting the Directory in Execution.]

Resolved upon the Question, by the Commons assembled in Parliament, that all Persons that have, or shall come and reside in the Parliaments Quarters, shall take the National League and Covenant, and the Negative Oath, notwithstanding any Articles that have been or shall be made by the Souldiery. [June 2. 1646.]

What Person soever, having taken the Solemn League and Covenant, shall go into the Enemies Quarters without Drum, Trumpet, or Pass, shall Dye without Mercy. [An Article of War.]

### Notes on Sect. 7.

**L**et any Man that has but Eyes in his head, compare Cases now. Here's a Rebellious Oath of Conspiracy, opposed to an Authoritative Oath of Canonical Obedience, and Allegiance: Here's a pretended scruple of Perjury, in breaking a Treafonous Oath; and no bones made of the Perjurious violation of a Legal One: Here's a Nullity against an Act of State; and this is not the worst on't neither. Those very Men that forced a Rebellious Oath upon all people without Exception, to the utmost Extremity of Tyranny and Rigour, Contrary to Law; are now complaining of persecution, under the Common Rule of a Legal Provision: Declaring at the same time, that they are still determin'd to pursue the ends of their aforesaid Covenant, which were manifestly the subversion of the Government.

You see likewise, how Unmercifully they dealt with People, in the Case of the Common Prayer: And yet who but these Men to Mutiny for Liberty, in the very point, wherein most injuriously they made all their Fellow-Subjects, Slaves?

Sect. 8.

Sect. 8. *The Power of the Kirk.*

(A.) **T**He *Assembly* is *Independent*, either from *King* or *Parliament*, in matters *Ecclesiastical*.

(B.) It is lawful for Subjects to make a *Covenant*, and *Combination*, without the King, and to enter into a *Bond of Mutual Defence* against the King, and *all persons whatsoever*.

(C.) Subjects may appeal from the *King* and *Council* to the next *General Assembly*, and *Parliament*; and in the mean time, before their Appeals are heard and discussed, they may *disobey* the *King and Council*.

(D.) An *Assembly* may abrogate *Acts of Parliament*; and discharge *Subjects* of their *Obedience* to them, if they any way reflect on the business of the Church.

(E.) The *Protestation of Subjects* against *Laws establish'd*, whether it be made *coram Judice*, or *non Judice* ( before the Judges, or the People ) doth void all Obedience to those Laws, and dischargeth the *Protesters* from any Obligation to live under them.

(F.) A number of Men, being the *Greater part* of the Kingdom, may do anything which they themselves conceive conducing to the Glory of God, and the good of the Church, notwithstanding any Laws standing in force to the contrary. [ *Kings Large Declaration*, Fol. 407. & deincep. ]

(G.) The *Rights and Priviledges* of *Parliaments*, and the *Liberties* of the Kingdom, are the *Suburbs* of the *Gospel*; and an Inheritance bequeathed by God to Nations and Kingdoms, and under That Notion, *Holy*— These be the *Outworks* of Religion, the *Lines of Communication* ( as I may so say ) for the defence of This City. [ *Care's Covenant Renew'd*, 1643. P. 52. ]

(H.) Such

(H.) Such a height of Opposition to the Lords Anointed, as never since Man was upon the Earth was there such a *Supremacy* framed into a Law ; whereby Name and Thing of all Kingly Power is plainly and explicitly taken from, and extorted out of the hand of our blessed Lord *Jesus Christ* ; and given unto and settled upon the King : ( O dangerous, and Unsettling Settlement ! ) Now the Incommunicable Prerogative of Him , who is King in *Sion* , and whose Right it is to give Laws to Rule his own Church , and House, is alienate and appendent to the Imperial Crown of the Nation ; — The most manifest, unmasked, high, and horrid Usurpation of the Throne of Christ, that ever the World saw — But its Impossible he can sit long, who sets himself upon the Mediators Throne. For the Arm of *Jehovah* shall snatch and hurry him thence. *Be wise now therefore O ye Kings*, &c. is a necessary caution here. [ *Poor Mans Cup*, Page 21. ]

(H.) The *Presbytery* may forbid Unjust Suits of Law, and so doth the Scripture, as *scandalous to Christians*. — Our *General Assembly* is no other then *Christ's Court* ( *Act 15.* ) made up of Pastors, Doctors, and Brethren, or Elders — They hold ( I believe with warrant of Gods Word ) if the King refuse to *Reform Religion*, the *Inferior Judges*, and *Godly Pastors*, and other *Church Officers* may *Reform* ; If the King will not Kill the Sun , and do his Duty, in purging the House of the Lord, may not *Eliab* and the *People* do Their Duty, and cast out *Baals Priests* ? — They may *Swear*, or *Covenant*, *Without* the King, if he *Refuse*, and build the Lords House *Themselfes* ; [ *2 Chron. 15. 9.* ] and Relieve, and Defend one another when they are oppressed — They Depos'd the *Queen* for her *Tyranny*, but Crown'd her *Son*. All This is vindicated in the following Treatise. — This Assembly is to judge what *Doctrine* is *Treasonable*. — It is true, *Glasgow Assembly* ( 1637. ) Voted down the *High Commission*, because it was not consented to by the *Church* ; and yet was a *Church-Judicature*, which took upon them to judge of the *Doctrine* of Ministers, and deprive them, and did encroach upon the establish'd lawful *Church-Judicatures*. [ *Rutherford's Preface to Lex Rex.* ]

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Notes on Sect. 8.

**D**O These People talk of the Lordlynes of Prelates; when His Holyness Himself never claim'd so much. Bare-fac'd, as these Papal Protestants do both Challenge and Practice? And it is not the Slavery, but the Masters, that we ought to be most ashamed of. Nor will the Impatient, and Imperious Humour wait for the season of their Power; but while they are yet in shackles Themselves, they are Imposing upon their Sovereign. And methinks it is very Unequal for Men, that give no Quarter to Loyal Subjects, to stand expostulating for Privileges to Revolters.

Here's King and Parliament gone at First Dash (A) A Confederacy Authoriz'd at Next; (B) A Papal Dispensation from Obedience (C) The King and Three Estates swallowed up in the Assembly. (D) Subjects set above the Law. (E) The Sovereignty vested in the Multitude. (F) Parliaments subordinated to the Kirk. (G) The King Himself Arraign'd, and Judgments pronounced against him. (H) The Judges Degraded; Courts of Justice silenc'd; the Rabble passing Sentence on the Supreme Magistrate. Depositing of Princes Justify'd (I) This is all Plain enough, without Exposition; But we are Now about to be yet a little Plainer.

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## Sect. 9. Principles and Positions.

(A) **T**He Two Houses have Legal Power to Levy Monys, Arms, Horse, Ammunition, upon the Subjects, even without, or against the Kings Consent; and to put into safe hands such Forts, Ports, Magazines, Ships, and Power of the *Militia*, as are intended, or likely to be intended, to introduce a *Tyranny*; not only when Arms are actually raised against them, but when they discern, and accordingly declare a Preparation made towards it. *Political Catechism. Page 7. 1679.*

E

(B) A

(B) A King abusing his Power, to the Overthrow of Religion, Laws, and Liberties, may be controll'd and oppos'd: And if he set himself to overthrow all these by Arms, then they who have Power, as the Estates of a Land, may and ought to Resist by Arms; because he doth by That Opposition break the very Bonds, and overthrow all the Essentials of this *Contract and Covenant*. This may servg to justify the Proceedings of This Kingdom against the late King, who in a Hostile way set himself to overthrow Religion, Parliaments, Laws, and Liberties. *Douglase's Coronation Sermon*. Page 10. 1651.

(C) The Lords and Commons are as the Master of the House. [ *Calamy's Sermon*, Decemb. 25. 1644. Page 22. ]  
— — — The Parliament whom the People Chuse are the great and only Conservators of the Peoples Liberties. *Ibid.*

(D) The Parliament of the Commonwealth of *England* without the King, 1651. were the Supreme Authority of this Nation, *Jenkins's Petition*. Octob. 15. 1651.

(E) The Sovereignty here among Us is in King, Lords and Commons. ( *Baxter's Holy Commonwealth*, Page 72. 1659.)

(F) The Government of *England* is a Mixt Monarchy, and govern'd by the Major part of the Three Estates assembled in Parliament. [ *Parliament Physick for a sin-sick Nation*. Page 311. ]

(G) The Houses are not only requisite to the acting of the Power of making Laws, but Co-ordinate with His Majesty in the very power of Acting. *Ahab's Fall*. Page 42.)

(H) Resolved, That in case of Extream Danger, and of His Majesties Refusal, the Ordinance agreed on by both Houses for the *Milits*, doth oblige the People, and ought to be obeyed by the Fundamental Laws of This Kingdom. (*Vote of both Houses*, March 15. 1641. Ex. Col. 112.)

(I) Resolved,

Many years before the Revolution.

(I) Resolved, That when the Lords and Commons in Parliament (which is the Supreme Court of Judicature in the Kingdom) shall declare what the Law of the Land is; to have This not only question'd and controverted, but contradicted, and a Command that it should not be obey'd, is a high breach of the Priviledge of Parliament. (Ex. Col. 214. March 16. 1641.)

(K) The Lords and Commons in Parliament do declare, That it is against the Laws and Liberties of the Kingdom, that any of the Subjects thereof should be commanded by the King to attend Him at His Pleasure; but such as are bound thereto by special Service. (Ex. Col. 193. May 17. 1642.)

(L) The Towns, Forts, Treasure, Magazine, Offices, and the People of the Kingdom, and the whole Kingdom it self is entrusted unto the King, for the Good and Safety, and best advantage thereof; and as This Trust is for the Use of the Kingdom, so ought it to be menag'd by the Advice of the Houses of Parliament, whom the Kingdom hath Trusted for That purpose. (Third Remonstrance, May 26. 1642. Ex. Col. 266.)

(M) A Parliament may dispose of any thing wherein His Majesty or His Subjects hath a Right, in such a way as that the Kingdom may not be expos'd to hazard or danger thereby. (Ibid. 267.)

(N) The Votes of the Lords and Commons in Parliament being the great Council of the Kingdom, are the REASON of the King, and of the Kingdom. (Ibid. 278.)

(O) Supreme Head and Governour over all Persons in all Causes, as it is meant of singular Persons rather than of Courts, or of the Collective Body of the whole Kingdom, &c. And to speak properly, it is only in His high Court of Parliament, wherein and where-with His Majesty hath absolutely the Supreme Power, and consequently is absolutely Supreme Head and Governour, from whence there is no Appeal. (Remonstrance, May 26. 1642. Ex. Col. 703.)

(P) The Kings of This Realm ought to be very tender in denying both Houses of Parliament any thing that concerns the Publick

Publick Government, and good of the Kingdom; and they ought to deny themselves and their own Understandings very far, before they Deny Them; and that upon this ground, because they lie under the Obligation of an Oath to pass such Laws, if they be Just and Good, for the Kingdom. And it must Then be a Tender Point for a Prince to judge otherwise of those Laws that are Represented unto Him as such, by the Representative Body of the whole Kingdom. (*Ibid. Pag. 715.*)

No Presidents can be Bounds to the Proceedings of the Parliament. (*Ibid. Pag. 726.*)

(Q) A Parliament may dispose of anything wherein the King, or any Subject hath a Right, in such a way that the Kingdom may not be endanger'd thereby. And if the King, being humbly sought unto by His Parliament, shall refuse to joyn with them; In such Cases, the Representative Body of the Kingdom is not to sit still, and see the Kingdom perish before their Eyes; and of this danger THEY are Judges, and Judges Superior to all others that Legally have any Power of Judicature in This Kingdom. (*Ibid.*) No Member of either House ought to be medled withal for Treason, Felony, or any other Crime; without the Cause first brought before Them, that they may judge of the Fact, and Their leave obtained to proceed. (*Ibid.*)

The Sovereign Power doth reside in the King and both Houses of Parliament: And His Majesties Negative Voice doth not import a Liberty for His Majesty to deny any thing as He pleaseth, though never so requisite and necessary for the Kingdom. (*Ibid. 727.*)

(R) When there is certain appearance, or grounded suspicion that the Letter of the Law shall be improv'd against the Equity of it; (that is, the Publique Good, whether of the Body Real, or Representative) then the Commander going against its Equity, gives Liberty to the Commanded, to refuse Obedience to the Letter. (*Ex. Col. Pag. 152.*)

(S) The Clause wherein we Swear the Preservation and Defence of the Kings Person, and Authority, doth lye under some restraint, by That limitation [*In the Preservation and Defence of the True*

*True Religion and Liberties of the Kingdom.*] To which we Reply, It maintains him as far as he is a King: He may be a Man, but sure no King, without the *Laws* and *Verge of Religion* and *Laws*; it being *Religion* and *Laws* that make Him a King. *Casel's Covenant Renew'd*, Page 54.

(T) Princes for just Causes may be Depos'd. If they be Tyrants against God and his Truth, their Subjects are Freed from their Oaths of Obedience — The People have the same Power over the King, that the King hath over any one Man. — The making of Laws doth belong to the People; and Kings are but as Masters of the Rolls. — [ *Dan. Pos. Lib. 1. Cap. 4.* ]

(U) He that resisteth the King commanding in the Lord, resisteth the Ordinance of God; but he who resisteth the King commanding that which is against God, resisteth no Ordinance of God, but an Ordinance of Sin and Satan. (*Lex Rex*, Pag. 267. 1644.)

(W) Convention of the Subjects in a Tumultuary way for a Seditionous End, to make War without Warrant of Law, is forbidden; but not when Religion, Laws, Liberties, Invasion of Foreign Enemies necessitate the Subjects to Convene; tho' the King and Ordinary Judicatures going a corrupt way to pervert Judgment shall refuse to consent to their Conventions. (*Rutherford's Lex Rex*, Pag. 464.)

(X) Our Fundamentals were not made by our Representatives, but by the People Themselves; and our Representatives themselves Limited by Them; which it were good that Parliaments as well as People would observe, and be faithful to: For no Descriptive Power can Nul what Their Primitive Power has established. *The Englishman*, Page 11. 1670.

(Y) The Priviledges and Lawful Prerogatives of the Sovereign, must veil, in cases of necessity, unto this high and supreme Law, *The Safety of the People*. Then no less must the Priviledges of a Parliament yield unto This. (*Lex Rex*, Pag. 159.)

If we be sworn to maintain the Kings Person and Authority, in  
the

the Defence of the Liberties of the Subject, then whoever prefers the Liberties of the Subject to his Person or Authority, are not Traytors, or Rebels. (*Ibid. Pag. 251.*)

(Z) Noblemen ought to Reform Religion, if the King will not. The Commonalty concurring with the Nobility, may compel the Bishops to cease from their Tyranny; and by their Power Bridle the cruel Beasts. —— They may lawfully require of their King to have True Preachers; and if he be negligent, they justly may themselves provide them, maintain them, defend them against all that do persecute them, and may retein the Profits of the Church Livings from the other sort. —— The Nobility and Commonalty ought to Reform Religion; and may remove from Honors, and punish whom God hath condemned. [*Deut. 12.*] of what Estate or Condition never. —— The Punishment of such Crimes as touch the Majesty of God doth not appertain to Kings and Chief Rulers only, but also to the whole Body of the People; and to every Member of the same; as Occasion, Vocation, or ability shall serve, to revenge the Injury done against God. [*Dan. Pos. Lib. 1. Cap. 4.*

If the Magistrates shall refuse to put Mass-mongers and False Preachers to death; the People (in seeing it perform'd) do shew that zeal of God which was commended in *Pheas*, destroying the Adulterers; and in the *Israelites* against the *Benjamites*. —— *Dan. Pos. Lib. 2. Cap. 1.*

(a) Judges ought by the Law of God to summon Princes before them for their Crimes: And to proceed against them as against all other Offenders. —— Evil Princes ought by the Law of God to be Depos'd; 2nd Inferior Magistrates ought chiefly to do it. —— When Magistrates do cease to do their Duties, the People are as it were without Officers. And then God giveth the Sword into Their hands, and he himself is become immediately Their Head: For to the Multitude a Portion of the Sword of Justice is committed: From the which no Person, King, Queen, or Emperor, being an *Idolater*, is excepted: they must Dye the Death, &c. —— God will send to the People which are willing to do their Duty, but are not able, some *Moses*, or *Othoniel*. If they know any *Jonathan*, they must go unto him to be their Captain, and he ought not to refuse them: By the word of God a Private

rate Man, by some Special Inward Motive, may Kill a Tyrant; as Moses did the Egyptian: as Phineas did the Lecherous; and Ebud did King Eglon, &c.—It is lawful to kill wicked Kings and Tyrants; and both by Gods Law, and Mans Law, Queen Mary ought to have been put to death as being a Tyrant, a Monster, a Cruel Death, &c. The Subjects did kill the Queen's Highnes's *Ahabia*, John killed the Queen's Majesty *Jezebel*; Elias, being no Magistrate, killed the Queen's Majesties Chaplains, *Baal's Priests*. These Examples are left for our Instruction. Where this Justice is not executed, the State is most Corrupt. [ *True. Pol. Libr.*  
2. Cap. 2.]

( b ) Whencesoever a King, or other Superior Authority creates an Inferior, they invest it with a Legitimacy of Magistratical Power, to punish Themselves also, in case they prove Evil Doers. ( *Right and Might well met*, Page 7. 1648.)

Princes derive their Power and Prerogative from the People; and have their Investitures moerly for the Peoples Benefit. ( *Jus. Papuli*, Page 1. 1644.)

If the Prince fail in his Promise, the People are exempt from their Obedience; the Contract is made void, and the Right of Obligation is of no force. It is therefore permitted to the Officers of a Kingdom, either all, or some good number of them, to suppress a Tyrant. ( *Vindicia contra Tyrannos*, Pag. 120, 121, 1648.)

It is lawful for any who have the Power to call to account a Tyrant or wicked King, and after due Conviction to depose and put him to death, if the ordinary Magistrate hath neglected, or deny'd to do it. ( *The Tenure of Kings and Magistrates*, 1649.)

Notes

## Notes on Sect. 9.

**T**HE First Clause (A) has been of great Use to the Protestant Mercenaries, and Intelligences, for the shaping of their Addresses. (B) A Dispensation again. (C.D.E.F.G.) The King is Deposit'd by the Dissenters. (H) The Two Houses above the King. (I) Calls the King to an account for not submitting to the Two Houses. (K) Allows Him to be Master only of His Own Domestiques. (L) The Two Houses are the Kings Guardians; And (M) may Dispose of Kings and Subjects Rights at pleasure. (N) The Votes of the Two Houses are the REASON of King and Kingdom. (O) Singulis Major, Universis Minor. (P) The King bound to pass whatever Bills the Two Houses offer Him, tho' against His Judgment. (Q) No Member of either House to be Touch'd for Treason without leave. (R) The Equity of the Law set up against the Letter of it. (S) The King distinguish'd from the Person. (T) Princes Deposable by the People. (U) Obedience and Resistance Conditional. (W) People may Convene against Authority. (X) The Fundamentals of Government are from the People. (Y) And so is Sovereignty, to which both Kings and Parliaments must yield. (Z. and a.) Popular Violence and Reformation Justifi'd. Deposing and Killing of Kings. (b) Gives the Constable a Commission to lay the King by the Heels.

Let the Reader take Notice, that These are not the Wild Speculations of sick-brain'd Phantastiques, but Positions Rooted in the very Foundations of the Separation; Subversive of the very Ordinance of Government; and not only asserted by Votes, and Arguments, but put in practice upon the Lives and Liberties both of Prince and People.

Sect. 10. *Tumults Encourag'd; and chiefly, by the Able, Holy, Faithful, Laborious, and Truly Peaceable Preachers of the Gospel.]* (Petition for Peace, Pag. 4.)

(A) **T**He Land is sore Troubled ; there's no place, nor being for a faithful Minister of the Word. Our Blood cryeth for Vengeance against the Bishops. — If This Persecution be not provided for, 'tis the Case of many a Thousand in *England*; great Troubles will come of it. [Dan. Pos. L. 2. Cap. 10.]

It astonishes us to foresee what *Doleful Effects* our *Divisions* would produce. [Proposals, Pag. 12. 1661.]

(B) The Act for suppressing Conventicles is a Law dishonourable to God, destructive to the Gospel, and pernicious to most of the sober People of the Nation. [Queries upon the Proclamation for enforcing the Laws against Conventicles, &c. Pag. 12.] Qu. Whether the Saints ought not to continue the assemblies of their *Worship of God*, without or against the Consent of their Magistrates, they being commanded so to do? [Matth. 28. 18, 19, 20. Heb. 10. 23. &c. Pag. 14.]

(C) When the Ark of God is taken, the Ministers of Christ are driven into Corners ; the Souls of our Wives and Children are in danger to miscarry. [Calamy's Serm. Dec. 28. 1662. Pag. 8] Where are our *Moseses*, our *Elias's*? Where are those that lay to heart the danger of the Ark of God? [Pag. 10.] — It is not your *Wicked Ministers* that can settle the Ark; It is not your Prophane, Drunken Ministers; No, it must be your *Godly, Sober, Pious, and Religious Ministers*. [Pag. 17, 18.]

(D) That Truth for Owning of which you are put to suffer the loss of all things, is that very Truth for which Christ himself suffer'd as a Martyr: viz. That He was a King. — *Yea be it a King,*

King, and will be a King when You are gone; and will prove himself bigger than the Kings of the Earth, by rescinding of Your Supremacy, that Idol of his Indignation, and Object of his Revenge.— Of a Truth, Lord, against thy Holy Child JESUS whom thou hast anointed, are all these gathered together; and it is for our owning of Him as Thy Anointed, and refusing to be on that Conspiracy, that we are thus used. [The Poor Mans Cup of Cold Water Minister'd to the Saints and Sufferers for Christ, in Scotland, Pag. 13. 1678.]

(E) We saw the Blood of these Blessed Saints and Martyrs (the Scotch Rebels) of Jesus shed: We saw the Frame of our Government Dissolv'd, and Overturn'd: We saw an Act Retaliatory, the Wickedness whereof reached Heaven: We saw Abominable and Abjured Episcopacy, re-establish'd by Law, and the Faithful Ministers of Christ driven from their Flocks: Thus we saw Jesico Rebuilt; and so the Nation became a Curse; being so deeply, and so deliberately involved into the Guilt of Open, Owned, Avouched, and by Law established Perjury: Now what did we in the meantime? Alas, we had not the Spirit of the Day in its Day, &c. [Poor Mans Cup, Pag. 20.]

(F) Beloved Brethren, Albeit God hath put and ordained distinction betwixt King and Subjects; yet in hope of the Life to come he hath made all equal: And therefore I say that it doth no less appertain to You to be assured that your Faith and Religion be grounded, and established upon the True and Undoubted Word of God, than to your Princes or Rulers.— And to You it doth no less appertain, than to your King or Princes, to provide that Christ Jesus be truly Preach'd amongst you. [Jus Papuli, Pag. 213.]

(G) They Desir a Creature, and renounce their Homage to the King of Kings; and so provoke him to destroy both Them and their King by their Apostacy, and wicked Defection; and that openly before Men and Angels, as David hanged up the Sons of Saul before the Sun: And then they need not fear either Dag or Dagger, Pistol or Poyson'd Poniard. [Ibid. Pag. 414.]

(H) Come, my Brethren, I say, and fear not to take this *Agag* (*Prelacy* I mean, not the *Prelates*;) and hew it to pieces before the Lord. [Cafe's Covenant Renew'd, Pag. 51.]

(I) Down

(I) Down with Baal's Altars, down with Baal's Priests, &c.  
[Salwey's Sermon to the Commons, Octob. 25. 1643. Pag. 19.]

(K) I may truly say as the Martyr did, That if I had as many Lives as Hairs on my Head, I would be willing to sacrifice all those Lives in this Cause. [Mr. Calamy's Speech at Guildhall, Octob. 6. 1643.]

(L) Let no Law hinder you; *Si jus violandum*, &c. And if Law be to be broken, it is for a *Crown*, and therefore for Religion. [Simpson on Prov. 8. 15. 16. Pag. 23.] — You are set over Kingdoms, to root out, pull down, destroy, and throw down; do it quickly, do it thoroughly. [Ibid. Pag. 24.]

(M) Who were they but the poorer and meaner sort of People that at the first joyn'd with the Ministers to raise the Building of Reformation? [Marshall's Serm. June 15. 1643. Pag. 15.]

(N) Here is an extraordinary appearance of so many Ministers to encourage you in This Cause, that you may see how real the Godly Ministry in England is unto This Cause. [Calamy's Speech at Guild-hall, Octob. 6. 1643.] ~

(O) To You of the Honourable House, Up, for the Matter belongs to You; We, even all the Godly Ministers of the Country, will be with You. [Faircloth to the Commons on Josh. 7. 25. Pag. 29.] Let not the Pretence of Peace and Unity cool your Fervour, or make you spare to oppose your selves unto those idle and Idolized Ceremonies against which we dispute. (*Dispute against English-Popish Ceremonies*, Pag. 11.)

(P) *A Word to the People:* Are Magistrates your Servants? Then learn to be Wise, and know your Priviledges for time to come; and be not frighted out of your Right and Reason at once, by those Traitors and Rebels who would make you believe that it is Treason and Rebellion to call Them to account for the Treason and Rebellion they are Guilty of. (*Mene Tekel*, Pag. 41.) Parliaments are the Peoples Servants. — The King, Judges, Justices, Mayors, Constables, and all other Magistrates or Officers, are our Servants, to protect us, and secure us from Violence and Oppression; If they

break their Trust, and Oppress us, the Law of God and Nature allows us to call our Servants to account, punish them according to their Deserts, and turn them out of our Service. (*Ibid.*) Alas, poor *England* ! thy Shepherds are become Robbers; thy Priaces within thee are Roaring Lions; thy Judges are Ravening Wolves, &c. (*Pag. 46.*) — What Authority had a Parliament to give away our *Birth-Rights*? to enslave the *Corporations* and *Counties* that sent them up to assert their *Freedoms*; and to expose us to the Lusts of Wicked Oppressors; to give away the *Militia* of the Land to the *King*? &c. (*Pag. 50.*) — The Parliaments giving away our *Birth-Rights* to the *King*, is just of as much force as if the *Convocation of Prelates*, or *Council of Bishops* should give our *Souls* to the *Devil*: They have as much Power to do the latter, as the Parliament have to do the former. (*Pag. 51.*)

(Q) Some Persons may be stirr'd up to do some things that are not in themselves so justifiable, or seemingly warrantable, (at least in all Circumstances) which yet the Over-ruling Hand of God may be in; as in *Moses* killing the *Egyptian*; *Phineas* slaying *Zimri* and *Cosbi*, *Numb. 25. 7, 8.* (*Sufferers Catechism*, *Pag. 32. 1664.*)

(R) It is remarkable that this single act of *Phiness* in killing two Persons is so much rewarded, and taken notice of by the Lord; yea, more than the many who were killed by the Judges. (*Jus Populi*, *P. 416.*) — Now sure I am this Fact of *Phiness* was according to the Law, and to the express mind of God; and why then might it not be imitated in the like case? What Warrant, Command, or Commission had *Phineas*, which we cannot now expect? (*Ibid. Pag. 419.*)

Notes

## Notes on Sect. 10.

**H**ere's a Complaint of a Persecution (A) by the greatest of Persecutors, and the most Merciless of Men; as you have it out of their own Mouths. The Law vilify'd, (B) and Authority offended, in the very instant while they pretend to supplicate for Relief. What can be more Inflaming, Scandalous and Pharisaical then the Clause, (C?) or more Seditious then (D. E. F. and G?) More Incentive to the People then (H. I. K. and L.) And who were the Eminent Incendiaries (M. N. and O.) but the very Principals of the Dissenting Ministers? What horrid Affronts upon the King, Parliament and Government in (P?) What Instigations are there to any execrable Practice upon the Sacred Person of His Majesty in (Q. and R?) View their Principles; Compare my Citations with their Writings; turn your Eye from hence to their Practices; and if you find I have done them any wrong in the Report, let me bear the Burthen of the Scandal. But if the matter be truly represented, let the Reader judge of the Rest.

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Sect. II. *The War against the King Justify'd.*

(A) Our War has been proved over and over to unbiassed Consciences, to be Just. (*Caryl to the Commons, April 23. 1644. Page 35.*)

(B) The Scots were necessitated to take up Arms for their just Defence; and against Antichrist, and the Popish Priests. *Ward, before the Lords, on Decemb. 33. 16. Page 16.*

(C) If

(C) If I had taken up Arms against the Parliament in that Wa., my Conscience tells me I had been a Traytor, and guilty of Resisting the highest Powers. [Baxters Holy Commonwealth, Pag. 433. — and I cannot see that I was mistaken in the Mayn Cause; nor dare I repent of it, nor forbear the same, if it were to do again in the same state of Things. [Ibid, Page 486.]

(D) Some say the Terms are dubious, if not false; it being indefinitely asserted, *It is not lawful to take Arms against the King, on any pretense whatsoever.* Although our King is, and we hope ever will be so qualify'd, that in reference to Him, it may be true; yet it is not impossible for a King, *Regis Personam exire;* in a Natural or Moral Madness, or *Pbrensy*, to turn Tyrant, yea Beast, &c. — In This case, Men think Nature doth dictate it, and Scripture doth justifie a Man *se defendendo vim vi repellere*, &c. [A short Survey of the Grand Case, Page 12. 1663.]

(E) Their Rising (*The Rebels as Pentland-bills*) was supposed against Lawful Authority; whereas it was rather a Rising for Lawful Authority; while against Persons abusing their Authority, and not walking in the right Line of Subordination unto the Supreme Magistrate and Governor of Heaven and Earth; but Rebelling against Him, in-making Laws Contrary to His Laws, and executing them contrary to His Will and Command. 2. That their Rising was in Rebellion; whereas it was rather in Loyalty to God, and the Country, against such as had erected a Standard of Rebellion against the High and Mighty Prince Jesus Christ our Lord, and Supreme Governor, and in Loyalty to that Supreme Law, *The safety of the People*; defending themselves against manifest, and intolerable Tyranny. [Jus Populi, 1669. Preface.] — We may safely say, that these Valiant Worries were basely and barbarously Master'd, and that there was no just cause to take their Lives. [Ib. Preface.]

H (2)

(F) Who

(F) When strong and inevitable Necessity urgeth, in order to Necessary and Just Ends; people may have their own Convocations, even against Authority, and *de jure*, be guilty of the breach of no standing Law against the same; seeing all know that *Salus Populi est Suprema Lex*; and that no Law, or Act, when the strict observation thereof tendeth to the Detriment of the Republick (for the good of which all Laws are made) is of force. [ *Jus Populi*, Page 18.] — Resistance may be us'd against the Person of, or the Man who is, the *Magistrate*; without the least contempt, or wrong done unto the Holy Ordinance of God — The Peoples Safety is such a Royal thing, that the King Himself, and *all his Prerogatives*, yea and *Municipal Laws* too; must yield the Cap unto it, themselves being Judges. [ *Ibid.* Pag. 25.] — The Late War carried on by the Parliament of Scotland against the King, was *Lawful*, both in point of *Law* and *Conscience*; and if That was *Lawful* (as it was, and shall be found to be) when He and all His Complices have done their Utmost, with all their Lying Cavils, false Calumnies, Reproaches, and what not, that Hell can hatch to disprove, and condemn the same) a War raised by the Subjects in their own sinless self-defence, without the conduct of their Representative, cannot in every case be condemned, particularly not in our Case Now. *Jus Populi*, Page 31.

(G) The Generation of the *Prelatical*, and *Malignant Faction*, did not cease to Chane after the Determinations of the *Cruel*, and *Bloody Council*, and cry out upon Those *Noble* and *Worthy* *Patriots*, (whole Memory shall be in Everlasting Remembrance) as *Traitors* and *Rebells*, *Justly Condemned* and *Executed*.

For my self I am in Willing service for your good will (d)  
I warrant you well brot off to be a good signe to those of  
my Countrymen of Scotland and their Countrymen of all the  
World which I durst say will never be want of

+ ♫

and right now and for always last forever I will (d)  
and will do it. You will see and you will see and you will see  
and I will be a good signe to all the world before me  
**Notes**

## Notes on Sect. 11.

**W**E have the War here against the Late King Justify'd (A. B. C.) by Three Divines of Note, in the First place. (D.) Minces it a little, but comes to the same point at last. (E. F. and G.) Justify not only the Ground of That Rebellion, and the Fact it self; but Canonize the very Rebels of Pentland-Hills for Martyrs. Now can it be imagin'd, that any Man will take upon him to defend the Late Sedition, that does not stand as well-affection'd to another? It is a strange Partiality for Them to think it more Reasonable for Separatists to Overturn the Government against Law, than for the Magistrate, by keeping Close to the Rule of the Law, to do his endeavour to Support it. If they call it a Persecution, the Magistrates not Dissolving of the Law in favour of Dissenters; Why may not we be allow'd to call it a Rebellion, for the Dissenters to Dissolve the Government in despite of the Magistrate?

## Sect. 12. Reformation by Blood.

(A) **Y**ou cannot Preach, nor Pray them down directly and immediately; — Well! that which the Word cannot do, the Sword shall. (*Reyner to the Commons*, Aug. 28. 1644. *Pag. 12.*)

(B) Episcopacy must not only be pull'd up, but the Bishops must be hang'd up before the Lord; and the Bloodiest and Sharpest War to be endur'd, rather then the least Error in Doctrine, or in Discipline. (*A Scottish Sermon, Kings Large Scotch Declaration*, fol. 404.)

(C,) Those mine Enemies that would not have me Reign over them, bring them hither, and slay them before me. Those Men that rise up in cursed Practises to change Religion, to bring in Idolatry, and

and *False Worship*; to Depose *Christ* from his Throne, and set up Anti-*Christ* in his Place: —— Noble Sirs; in your Execution of Judgment upon Delinquents, Imitate God, and be Merciful to none that have sinn'd of Malicious wickedness: Let not your Eye pity any who in This bloody Quarrel have laid the Foundation of their Rebellion and Massacres in Irreconcileable Hatred to Religion and the Government of Jesus Christ. *Cafe's Sermon to the Court Martial, Aug. 17, 1643.*

(D) As *Josiah* put to death those that follow'd *Baal*, so may the Parliament those that will not return, and leave *Antichristianism*. *Marshall's Serm. March 26, 1643.* —— That Anti-Christianism that was sworn in the Covenant to be rooted out. *Pag. 45.*

(E) I will confidently affirm, that our days now are better than they were seven years ago, because it is better to see the Lord Executing Judgment, than to see Men working Wickedness, and to behold a People lye Wallowing in their Blood, rather Apostatizing from God, and embracing Idolatry and Superstition, and banishing the Lord Jesus from amongst them. (S. Marshall to Both Houses, &c. Jan. 18. 1643. Pag. 18) —— Carry on the Work still, leave not a Rag that belongs to Popery; lay not a bit of the Lords Building with any thing that belongs to Anti-*Christ*; but away with it, Root and Branch, Head and Tail; till you can say, Now is Christ set upon his Throne. (*Ibid. Page 23.*)

(F) The Cause you mangage is the Cause of God; the Glory of God is embarkt in the same. Ship in which This Cause is. (E. Colamy's, *Sermon to the Peers, June 15, 1643. Page 55.*) —— He that dyes fighting the Lords Battle, dyes a Martyr. *Ibid. Page 57e.*

(G) Cursed be he that withholdeth his Sword from Blood; that Spares, when God saith Strike; that suffers those to escape, whom God has appoited to Destruction. (*Cafe on Dan. 11. 32. Page 24. To the Commons.*)

(H) The

(H) The Execution of Judgment is the Lords Work; and they shall be *Cursed*, that do it negligently: And *Cursed* shall they be, that keep back their Sword from Blood, in This Cause. (Strickland, Nov. 5, 1644, Page 26.)

(I) The Lord is pursuing you if you execute not *Vengeance* on them betimes. (Faircloth on Josh. 7. 25. Page 48. Why should Life be further granted to Them, whose very Life brings Death to all about them! Ibid.)

(K) Though as Little Ones they call for *Pity*, yet as Babylonish they call for *Justice*; even to *Blood*. (Bridges on Rev. 4. 8. Page. 11.)

(L) Let us not out of any worldly respects of Estate, Wives, Children, Honour, good Nature, Justice, Compassion, Care of Trade, of Laws, grow stale and lazy in our Undertakings; upon the Success of which the Eyes of Christendom are fix'd: — But let us proceed to shed the *Blood* of the Ungodly. (L— Dec. 19, 1642.)

(M) It is commendable to fight for *Peace* and *Reformation*, AGAINST the Kings Command. (Calamy's Sermon, Decem. 25. 1644. Pag. 29.)

(N) Do Justice to the greatest: *Saul's Sons* are not Spar'd, no nor may *Agag*, nor *Benhadad*, though themselves *KINGS*. *Zimri* and *Casbi*; though *Princes* of the People, must be peris'd into their Tents. This is the way to Consecrate your selves to God! (Hercy Sermon to the Commons., Nov. 5, 1644. Pag. 16. — In vain are the high Praises of God in your Mouths, without a *Tow-edged* *Sword* in your hands. Ibid. Jan. 15, 1643. Page 31.)

(O) If you would have a *Peace* with *Popery*, a *Peace* with *Slavery*; if you would have a *Judas Peace*, or a *Joab's Peace*; (if you know the Story, he kiss'd *Anosaf*, and then kill'd him.) If you would have a *Peace* that will bring a *Massacre* with it; a *French Peace*: It may be had easily. But if you would have a *Peace* that may continue the *Gospel* among you, and bring in a *Reformation*,

Reformation, &c. Such a Peace cannot be had without Contribution toward the bringing in of the Scots. (Calamy's Speech at Guild-Hall, Octob. 6. 1643.)

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Notes on Sect. 12.

**Y**OU have here Fourteen Paragraphs, so Sanguinary, and Savage; that if they had not Christian Names to them, a body would take the Authors of them for Saracens: And to go a little farther with you yet, Thirteen of the Fourteen are the Work of Dissenting Divines; Not of Mr. Calamy's Wicked, Profane, Drunken Ministers; (as he was pleas'd to Baptize the English Clergy) but of the Godly, Sobey, Pious, and Religious Ministers (as he thought fit to distinguish those of his own Party.) Let the Reader Judge ~~if~~ if These be not fit Workmen to be employ'd in the Repairing of our Breaches? One more now, and I have done.

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Sect. 13. The Murther of the Late King Encouraged, and Justify'd.

(A) **V**VE proound that That Capital, and Grand Author of our Troubles, the Person of the King may be speedily brought to Justice, for the Treason, Blood, and Mischief he is guilty of. (Armye's Remouirance, Nov. 16 1648. P. 62.)

(B) Have you not sins enow of your own, but will you wrap your selves up in the Treachery, Murther, Blood, Cruelty and Tyranny of others? (Ibo. Brook's Sermon before the Commons, Decemb. 26. 1648. Pag. 17.) (Preparation to the King's Murther) Set some of those Grand Malefactors a Mourning, (that have caused the Kingdom to Mourn so many years, in Garments Roll'd in Blood) by the Execution of JUSTICE, &c. (Ibid. Pag. 19.)

(C) The King of *Syria*, came against *Israel*, and by the mighty power of God, he and his Army were overthrown, and the King was taken Prisoner. Now the *Mind of God* was ( which he then discover'd only by that present Providence ) that *Justice* should have been executed upon him; but it was not. Whereupon, the Prophet comes with Ashes upon his Face, and waited for the King of *Israel*, in the way where he should return, ( *1 Kings*, 20. 42.) and as the King passed by, he Cry'd unto him, *Ithus saith the Lord, because thou hast let go a Man whom I appointed for Destruction, therefore Thy Life shall go for his Life.* Now see how the King of *Syria*, after this, answers *Abab's* Love: About Three years after, *Israel* and *Syria* engaged in a New War: *Benhadad's* Life was once in *Abab's* hand, and he ventur'd Gods displeasure to let him go. But see how *Benhadad* rewards him for it: *Fight neither against small nor great, but against the King of Israel.* Honourable and Worthy, If God do not lead you to do Justice upon those that have been the great Actors in shedding Innocent Blood, never think to gain their favour by sparing of them, &c. (*G. Cockaine's Sermon to the Commons*, Novemb. 29. 1648.)

(D) When Kings command unrighteous things, and People suit them with willing compliancy, none doubts but the Destruction of them both is *Just* and *Righteous*. (*Dr. Owen's, a First-Sermon, Jan. 31. 1648. Pag. 5.*) — A Great, Mighty Potentate, that had caused Terrour in the Land of the Living, and laid his Sword under his Head, brought to punishment for *Blood*. (*Ibid. a Thanksgiving-Sermon, Octob. 24. 1651. Page 6.*)

(E) Praised be God who hath delivered us from the Imposition of *Prelatical Innovations*, *Altar-Genu-flexions* and *Cringings*; with *Crossings*, and all that Popish Trash and Trumpery. And truly I speak no more than what I have often thought and said, [ *The Removal of those Insupportable Burthens counter-vails for the Blood and Treasure shed and spent in these late Distractions, &c.* ] *W. Jenkins before the Parliament*, (as they call'd it) Sept. 24. 1656. Pag. 23.

(F) *Corbet* says, That he was now fully satisfied in his own mind of the *Lawfulness* of the *Fau*, as well as of the *Power* by which it

was

was done; and that it was his Duty no longer to stand out, but to joyn with his Brethren, as an Actor in it; or else he might become guilty of Unfaithfulness to the Cause of God, and his Country, &c. (*Three Regicides Speeches 1662. Pag. 57.*) — And as for that **Necessary and Publick Act of Justice**, he did never repent at all, that he had a hand in it. Nor, after all the Searchings of Heart about it, did see cause so to do, when at any time he had the most serious, and calm Reflections upon it. (*Pag 58.*)

(G) The Parliament having wisely chang'd the Government to a Commonwealth, and cut off that Hereditary Usurpation of Monarchy, which was never either justly begun, or continu'd. (*The False Brother, Pag. 34. 1651.*)

### Notes on Sect. 13.

**I**N (A) we have only Men of Blood, pressing for Blood; and nothing less than the Blood of a Tender, a Religious, a Protestant, and their Native Prince, will content them. The War is now transfer'd from Popery to Tyranny: The Masque is taken off; and it is downright Treason, and Blood that is Charged upon him by the Army. And what was it, but the Dissenting Pulpits that put these Diabolical Thoughts into their Heasts; these Bloody Words into their Mouths; and the very Swords into their Hands? Who but the Godly, Peaceable Ministers, the Zealous Protestants, (as They make bold to call themselves) and just such Protestants, as Ministers, to a Scruple. Murther, Blood, Cruelty, Tyranny, says Brooks, (B) and see then how this Parricidal Evangelist bellows for the Execution of Justice; which was, in English, the King's Murther. In (C) you have another of the Stamp, pressing the same Point, and upon the same Foundation too; (for shedding Innocent Blood) with an Insinuation of no less than the Mind of God for their warrant. In (D) you have one of our Re-reformers bestriding two Kings at a Step. And in (E) another of the same Tribe, with the Rights of the Church in one Scale, the Blood and Treasure of His Sacred Majestie, and so many Thousands of his Loyal Subjects, in the other, and all too little to weigh against a Cross,

Cross, and on Altar. (F) Is only a Defence of the Execution, by a Regicide: And is (G) the Change of Government approved by a Republican.

To wind up all now in a word. The Presbyterians (you see) hold Toleration to be the Source of all Heresies; mostily Unlawful, Infufferable, Impious, and Destructive, both of Church and State. The Independent qualifies it, with some Restrictions, to their own advantage; but Episcopacy and Presbytery find no Quarter. They are at War among themselves, upon an Inconsistency of Principles; and openly profess their reciprocal Animosities to be matter of Conscience. The Civil Government passes with them for Tyrannical, and the Ecclesiastical for Antichristian. They stick to their Covenant to the Death; and the Roman Papacy it self, even in their own accounts of it, is not more bloodily Rigorous in Impositions upon Conscience, than the Papal Presbytery, according to the Testimony of their Words and Actions. The Imperial Authority of the Crown is wholly swallow'd up in the Transcendent Usurpations of the Kirk. Their Positions are not only Ruinous to the Peace of This Government, but to the very Being also of Government it self. Their very Assembly of Divines, did not only Animate the Sedition, and Encourage the bringing of the Late King to the Block; but several eminent Members of it pass'd an approbation of that Unspeakable Villany, after the Plot was committed, and frightened the People, in their Pulpits, out of their Christianity and Allegiance, into an Enthusiastick Rage, after Confusion and Blood.

Sum up all This now; and try if you can Reconcile These People, in their Practices and Opinions, even to their very Selves.

THE END.